
S U B S C R I B E R S.

SIR Francis Bassett, baronet, of Tehiddy.
Reverend Robert Bathurst.

Thomas Bennett, esquire, of Collon.

John Buller, esquire, of Morvall.

Edward Buller, esquire, of Port-Looe.

Right honourable lord Camelford.

John Call, esquire, of Whiteford.

Joseph Cockfield, esquire, of Upton, Essex.

Reverend Francis Cole, vicar of Luxulian.

Reverend John Bassett Collins, rector of Camborne.

Ralph Allan Daniel, esquire, of Truro.

Reverend Francis Dixon, fellow of Corpus Christi college, Cambridge.

Right honourable lord viscount Falmouth.

Edward Forster, esquire, of Walthamstowe, Essex.

Thomas Furdy Forster, esquire, of London.

Reverend Benjamin Forster, rector of Boconnoc.

Francis Glanville, esquire, of Catchfrench.

Richard Gough, esquire, of Four-Tree Hill, Middlesex.

R. L. Gwatkyn, esquire, of Killiow.

Miss Gwatkyn.

Francis Gregor, esquire, of Trewarthenic.

Francis Gregor, esquire, jun.

Samuel Hext, esquire, of Lostwithiel.

Reverend mr. archdeacon Hole, vicar of Menheniot.

Rev. John Francis Howell, vicar of Shawborne, Berkshire.

— John Knill, esquire, of St. Ives.

Sir William Lemon, baronet, of Carelew.

John Lemon, esquire, major of the horse-guards.

Right honourable lord viscount Mount-Edgumbe and Valletort.

Sir John Morthead, baronet, of Trent-Park.

William Masterman, esquire, of Restormell.

Reverend Richard Mills, vicar of Kenwyn.

Reverend Edward Morthead, vicar of Quithiack.

Lieutenant-colonel William Morthead.

John Price, esquire, of Penzance.

Humphrey Prideaux, esquire, of Padstowe-Place.

Mrs. Quicke, of Nanswhyda.

Andrew Quicke, esquire, of Ethy.

Philip Rashleigh, esquire, of Menabilly.

John Rashleigh, esquire, of Penquite.

Robert Rashleigh, esquire, of London.

Charles Rashleigh, esquire, of St. Austell.

Reverend W. H. Reynell, vicar of St. Antony in Meneage.

Reverend William Robinson, of Nance-Looe, vicar of Crowan.

Francis Rodd, esquire, of Trebartha-Hall.

Sir John St. Aubyn, baronet, of Clowance.

John Stackhouse, esquire, of Pendarves.

Reverend Joshua Stephenson, rector of Barton, Northamptonshire.

Reverend sir Harry Trelawny, baronet, of Trelawny.

Darrel Trelawny, esquire, of Coldrenic.

Reverend Henry Hawkins Tremayne, of Heligan.

Mrs. Tremayne.

Reverend Jeremiah Trift, vicar of Veryan.

John Vivian, esquire, of Truro.

Captain Wallis, of the royal navy.

Reverend Robert Walker, Vicar of St. Winnow



S O M E

A C C O U N T, &c.

THE principal intention of the subscribers to these plates has been already answered; as the drawings from which they are taken have served to amuse the last days of a declining artist, and to divert his attention from his sufferings. If they bear marks of his decline, they have at least the merit of being faithful; and engravings from them may continue the

B

remembrance

remembrance of the legendary stories here described, somewhat longer than the windows of the church of *St. Neot*, which seem in a very perishing condition.

It is difficult to conjecture whence the strange opinion should have arisen given in the *Magna Britannia*(1), in *Stevens's* supplement to *Dugdale*(2), and in the Description of *England* (3);—that the “ windows of this “ church have many *Jewish* traditions painted in them, “ taken (as is supposed) from the Jews who anciently “ traded hither for tin; the explication of which “ traditionary stories is exactly preserved in a Cornish “ book, now in the public library at *Oxford*.”—It will presently be seen, that none of these windows have any other relation to the Jews, than as they contain a portion of the scripture history of the old testament; and that they require no other explication than

(1) Vol. 1, p. 315.

(2) Vol. 1, p. 217. Stevens quotes Camden as his authority: but nothing of the kind is to be found in Holland's translation.

(3) Vol. 2. p. 154.



the

the Latin inscriptions, still remaining under each compartment (4).

WE cannot wonder that no traces of the monastery founded here by *St. Neot* should now remain, when we consider that it was stripped of its possessions, soon after the conquest, by *Robert* earl of *Mortaigne* (5). Nor do its endowments appear ever to have been of great value, as *Camden*, and those who copy after him, have asserted. The entry in *Domesday* concerning it is as follows :

(4) Antiquarian errors are fortunately of little importance to the public. Were it otherwise, very many might be pointed out, which, having crept into the writings of our early antiquaries, have been copied and retailed by numberless compilers and pretended tourists of later date. It were well if the like had not sometimes happened in matters of real consequence; and if the present age would consider those who gave so much light to the world, at the revival of letters, after many dark ages, rather as having *opened the road to truth* for their posterity, than as having brought them to the *end* of their journey, and put them in the full and easy possession of it's object.

(5) The earl of *Mortaigne* seems to have taken great liberties with the church lands in Cornwall. *Leland* informs us that he seized likewise on all the lands belonging to the monastery of *St. Petroc* in *Bodmyn*; the restitution of which *Algar*, a nobleman, and *Gulielmus Guarvestius*, bishop of *Exeter*, afterwards procured, and placed in the monastery canons of *St. Austin*.

“ *The*

“ *The clerks of St. Neot hold Neotestov. They held it in*
 “ *the time of the confessor. It consists of 2 hides of*
 “ *land; [each hide of 96 acres, according to Ger-*
 “ *vase of Tilbury] for which they never paid taxes.*
 “ *In it are 4 bordarii: [probably, tenants, who held*
 “ *under the condition of supplying the table of the*
 “ *lord with a certain rated proportion of provisions.]*
 “ *It is valued at 5 shillings.*”

“ *All this land, except one acre of land, which the*
 “ *priests still have, the earl has taken away from the*
 “ *church(6). Odo holds under him. It is valued at five*
 “ *shillings. Formerly it was valued at 20 shillings.*”

The church now called *St. Neot's* was anciently, according to *Camden* (who quotes *Affer* as his authority), called *St. Guerrir's*, or, the *healing saint's*; he adds,

(6) *Clerici S. Neoti tenent Neotestov, & tenebant T. R. E. Ibi sunt II hida, quas nunquam geldaverunt. Ibi sunt IV bordarii. Valet V solid.*

Totam hanc terram præter unam acram terræ quam presbyteri habent abstulit comes ab ecclesiâ. Odo tenet de eo, & valet V sol. Prius valebat XX sol.

that

that *Alfred*, offering up his prayers here, was recovered from a dangerous sickness.—*Gueras*, in the ancient Cornu-British signified *help* or *healing*, and probably came from the same stock as the French *guérir*.—But this name, being *British*, must have been older than the supposed cure of *Alfred*. In this parish are four manors :

1. The manor of *St. Neot*, called in the domesday book *Neotstov*, now the property of *Elias Lang*, esquire.
2. The manor of *St. Neot Barrett*; called likewise *Neotstov* in domesday, now in sir *John Morshead*, baronet.
3. The manor of *Trevegoe*;—*Trevagan* in domesday; also in sir *John Morshead*.
4. The manor of *Trenay*, alias *Fawton*;—in domesday *Fawinton*: now in *Grylls* and *Thomas*, clerks, and *Pomeroy* and *Rundle*, gentlemen; who also have

the great tythes of *St. Neot's*, and the patronage of the vicarage appendant to them.

THE greater number of the tenements of another manor called *Carburrow* are in this parish: but the manor takes its name from an estate in the adjoining parish of *Warleggon*. This manor is the property of *George Hunt*, esquire: it is called in domesday *Caer*;—a name which, with the more modern addition of *Burrow*, would lead an active antiquary to search for the remains of a British city within its bounds(7).

BUT our present concern is with the parish church only. It is a handsome structure, consisting of a nave and two side-aisles, with a tower at the west end, in which are six bells. The nave is separated from the south aisle by seven pointed arches; from the north

(7) There are in Cornwall many curious circular earth-works, which appear to have had some sort of connexion with each other, and have been very little attended to.

aisle by six arches, corresponding with the six western on the south side; then by a surbated arch, somewhat lower and much narrower than the other six: between this smaller arch, and the east end, is solid wall; on the north side of which is a stone-casket, of 18 inches by 14, said to contain the remains of the dwarfish saint (8). Over this is a wooden tablet, inscribed with uncouth rhymes in honour of him both in Latin and English (9).

(8) Perhaps as the tradition was that *all* his bones were not carried from hence into Huntingdonshire, it might be pretended that such as were left were deposited in this small chest.

- (9) *Hic (olim noti) jacuere relicta Neoti* || *Tempus in hac fossâ carnē cōsumpsit et ossa;*
Nunc præter cineres, nil superesse vides: || *Nomen perpetuum, sancte Neote, tuum.*

Consuming time Neotus flesh,	and bones, to dust translated.
A sacred tomb this dust enclosed,	which now is ruined.
Tho' flesh, and bones, and dust, and tomb,	thro' tract of time be rotten,
Yet Neot's fame remains with us,	which nere shall be forgotten:
Whose father was a Saxon king,	St. Dunstan was his teacher the
In famous Oxford he was eke,	the first professed preacher, (a)

(a) For this Camden quotes the authority of the old annals of the new abbey of Winchester. "In the year 806, and in the 2d year of ~~St~~ Grimbold's coming into England, was the university of Oxford begun. The first regents in the same, and readers in the divinity school, were St. Neoth, an abbot, and a worthy teacher of divinity; and ~~St~~ Grimbold, a right excellent professor of the sweet written word of holy scripture."

Oxfordsh. Holland's Transl. p. 378.

THE

THE roof is of timber, ornamented with lozenges scalloped within side. In the lozenges are initial letters, knots, and other ornaments. In the western lozenge of the nave is a date 1593.

BUT the church seems to be of greater antiquity than its present roof. In its style of building it resembles the churches which we know to have been of the reign

That there in schools, by quaintest terms, the sacred themes expounded;	king Alfred well had founded.
Which schools by his advice, the good	the Saxons peace molested,
But in those days the furious Danes	that place so much infested
And Neot forced was to leave	his place of refuge was,
With hostile spoils; Then Ainsbury	where since it came to pass,
Within the Shire of Huntington,	doth take its common name,
That for his sake, the place from him	their market-town of fame:
The vulgar call it now St. Need's,	to Neot 'twas behested,
There Alfric built a Monastery,	with means the same invested,
And Roscy, wife to the erle of Clare,	where long he did not stay,
For maintenance in after times:	he forward took his way
But thence, enforced by furious Danes,	this place so called of yore,
To Guerriers-Stoke, for his repose,	more famous than before:
But now best known by Neot's name,	he had, whose fame encreased,
For why? a college here of clarks	and he from hence deceased,
When as his corpse were clad in clay,	St. Need's will have it so,
Some say his bones were carried hence,	Which claims the grace of Neot's tomb; but hereto we say no.

Neotus floruit a^{no} Dom. 896.

of

of *Henry VI.*—and the windows are ^{probably}~~perfectly~~ as old as the church. The rude design and drawing of them would lead us to conjecture they were of much higher antiquity than those of *King's* college in Cambridge, of *Henry VII's* chapel, or of any of our cathedrals; unless we should suppose that there were inferior artists in the remoter provinces of England, who were employed in glass-painting. There seems to be scarce a parish-church in Cornwall (perhaps not in any other part of England), all whose windows were not originally painted. The high-fancied architects of our ancient churches probably never thought of erecting a place for religious worship without giving it the devotional glow of painted glass. Whether our ancestors judged as well in painting the windows of their *halls* with coats armorial may admit of a doubt. If we consider them as entrances to their stately mansions, the richness of coloured windows has a good effect: but there is a gloom belonging to them,

D

which

which seems not to suit^{so} well with apartments of convivial festivity.

THOUGH it may be impossible to fix the exact date of *St. Neor's* windows, we may at least conclude from the subjects of them that they are older than the reformation; after which it is not likely that any stories would be admitted into churches but what were taken from scripture. Indeed I do not recollect to have seen or read of any series of popish legends recorded in any of our churches except this. Most of the painted windows we meet with contain scripture histories: several have detached figures of saints: some have rose-work, and fancied ornaments: and at *Fairford*, on the upper tier of windows in the nave, are figures of the worthies who have defended the christian church on the *South* side, and of the persecutors who have attempted to destroy it, on the *North* (10). At *St. Neor's* only, as far as my observation has reached, do we find a regular

(10) Magn. Brit. Glosterh.,

series of the acts of any saint, as we here do of *St. Neot* and *St. George*.

THE windows of this church are seventeen in number. Two contain the old testament history, from the creation to the death of *Noah*, in different compartments, with an inscription under each, explaining its subject. Thirteen either have, or plainly have had, full length figures of saints. Two contain the acts of *St. George* and of *St. Neot*. A part of the painted glass in the window of the south aisle, which is behind the pulpit, was some years ago taken out by the vicar for the time being, and plain glass put in its place. The painted glass was presented by the parish to dr. *Charles Lyttelton*, then dean of *Exeter*, afterwards bishop of *Carlisle*.

THE six windows towards the east and west, and those of the south aisle are handsome pointed arches,
with

with tracery. Those of the north aisle consist of four scalloped lights under a square band. This variety was occasioned by the ground on the north side of the church rising so high as not to admit of windows of the same proportions with those to the south. One of the south windows is called *the Borlase window*; and the word *Burlas* may yet be distinguished at the bottom of it. On the glass at the bottom of one of the windows of the north aisle, thus much of an ancient inscription remains legible :

o p̄ aiab uxorum parochie — pic — dei — faciebant —
fenestram — — — (11).

THE window here given is the lowest but one in the north aisle: under the several compartments of it are the inscriptions that follow :

(11) *Orate pro animabus uxorum parochiæ [que] pi[o amore] dei — faciebant [hanc] fenestram :*

Pray for the souls of the wives of the parish who ~~formerly~~ gave this window.

I. *bic*

1. <i>hic tradidit coronā frā suo juniore</i>	2. <i>hic p̄fectū est monachus</i>	3. <i>hic sedens ——— —— ——— cervā liberā ———</i>	4. <i>hic tres pisces in fonte invenerat revelatione angelicā</i>
5. <i>hic jubebat — pisce afferrī</i>	6. New glass.	7. <i>hic barius portabat duos pisces in disco</i>	8. <i>hic barius mittebat illos duos pisces iterū in fontem.</i>
9. New glass.	10. —— ——— —— ——— —— jument---	11. <i>hic fures ——— boves ——— —— qui isto —</i>	12. <i>hic romæ ——— —— ——— accepit.</i>

THESE inscriptions, and the paintings to which they refer, will be explained from the following abridgement of *Capgrave's* life of our saint (12); except that no mention is there made of his having resigned the crown to a younger brother.

(12) Capgrave *Nova legenda Angliæ*; fol. 239. Edit. Lond. 1516. Capgrave was a canon of St. *Augustin*, and a distinguished writer, in the reign of *Henry VI*; to whom, and to *Humphrey* duke of *Glocester*, several of his works are addressd. Perhaps the legendary stories related by him being so minutely copied in the window here engraved, will afford a presumption that the painting was executed at the time when his lives of the English saints were in fresh repute.

E

“ THERE

“ THERE was” (says *Capgrave*) “ a certain king of
“ the *West Angles*, and of *Kent*, *Edulphus* (13) by
“ name, more disposed to acts of pious liberality than
“ to worldly ambition. He was a zealous defender of
“ the church against all its enemies, and gave largely of
“ his substance both to it and to the poor. God had
“ regard to these his good works, and blest him with a
“ son named *Neotus*. This youth of royal birth re-
“ ceived every advantage that could be derived from
“ the best education, and gave early marks of his con-
“ tempt for the vanities and cares of this world;
“ chusing rather to be a servant in the house of his
“ god, than to indulge in the luxury and splendor of
“ earthly palaces. He therefore became a monk in the
“ house of *Glastonbury*, while *Dunstan* was abbot there.
“ Here he was soon distinguished for his pious exercises
“ and severities, and for the miracles he performed in
“ casting out devils and healing the sick. Numbers re-

(13) *Ethelwolf*.

“ sorted

“forted to him from all parts, both for the cure of
“bodily complaints, and for instruction in their spiritual
“concerns. He was endowed with every christian
“virtue, eminent for his learning, eloquent of speech,
“discreet and intelligent in giving counsel, and of
“countenance truly angelic; but in stature he was
“another *Zacchæus*; infomuch that he was obliged to
“be mounted on an iron stool, whenever he performed
“mass (14). Being made sacrist of the church, a cer-
“tain great man knocking hastily while he was locked
“alone in it, *Neotus* run to open the door to him. He
“found himself too short to reach up to the lock of
“the door; when, lo! by divine energy the lock

(14) The saint is not represented in these windows as lower of stature than any of the other figures; yet there is a tradition in the parish no less ridiculous than the story here related by *Capgrave*. The inhabitants show a stone, opposite to the south porch, on which *St. Neot* is said to have stood, whenever he was disposed to go into the church to his devotions; and from thence to have thrown the key towards the church door, not being able from the ground to reach to the lock. The key of course found its way into the key-hole, and opened the door for him. The stone in question was evidently the foundation of an ancient cross, such as in popish towns were always placed opposite to the south-porch in every church yard,

“ moved

“ moved downward from its place, and stopped opposite
“ to the girdle of the faint.”

“ After some time, being wearied with the concourse
“ of people which resorted to him at *Glastonbury*, he
“ was by divine impulse directed to seek a retirement in
“ the remote province of *Cornwall*. He therefore
“ directed his steps westward, accompanied only by
“ one adherent named *Barius*, whom he had made
“ acquainted with his design, and who remained faith-
“ fully attached to him till the hour of his death. The
“ same providence which had moved him to undertake
“ this journey, continuing to be his guide, he arrived
“ in safety at the spot destined for his abode. The
“ hermitage in which he settled is about ten miles distant
“ from the monastery of *St. Petroc*, in *Cornwall* (15);
“ and taking its name from this holy man is now called

(15) This is a mistake. The meaning must be that *Neotstowe* is about ten miles distant from *Petrocstowe*, or *Padstow*; not from the monastery of *St. Petroc*, at *Bodmin*.

“ by

“ by the people of the country *Neotstoke*. It is a spot
“ abounding in wood, well watered with various clear
“ streams, and not far distant from the sea(16). Having
“ spent seven years here in great sanctity, he resolved
“ on taking a journey to *Rome*; where he was honour-
“ ably received by *Martin*, at that time pope; and after
“ some space past with him to their mutual edification,
“ he returned home with the pope's blessing, and with
“ permission to build a monastery at this his place of
“ retirement. Accordingly he erected here a suitable
“ edifice, and filled it with monks; and was thought
“ worthy of frequent consolation from angelic visitors.
“ Near the spot on which his monastery stood there
“ was a spring of clear water, which in the driest seasons
“ never failed(17). In it this man of god perceived

(16) About twelve miles.

(17) This beautiful spring, with a rill issuing from it, that constantly supplies the neighbouring viliage with water, is yet to be seen at the foot of a steep wood. About thirty years ago, a very large and spreading oak, which grew almost horizontally from the bank above, and overshadowed the well, was cut down by the tenant of the estate for repairs.

“ there were three fishes : but not presuming to touch
“ them till it should be revealed to him for what purpose
“ they were placed there, an angel appeared, to acquaint
“ him, that every day, or as often as he should find
“ occasion, he might take one, and one only, of these
“ fishes for his use, leaving the other two untouched.
“ This condition being observed, he was assured, that
“ on his next return to the well he should always find
“ three fishes, as at the first. It happened soon after
“ this, that our saint was afflicted with a grievous disorder,
“ and unable for some days to take any sustenance.
“ *Barius*, his faithful and affectionate servant, being
“ alarmed at his long abstinence, went to the well,
“ and caught *two* fish, which he cooked in different
“ ways, boiling one and broiling the other, and brought
“ them to his master in a dish. The good saint instantly
“ took alarm, and enquired with much earnestness from
“ whence these two fish came. *Barius*, with honest
“ simplicity, told him that he had taken them from
“ the

“ the well, and had drest them in different ways, hoping
“ that if one did not suit his sickly palate, the other
“ might. Then said the saint, *Why hast thou done thus?*
“ — *How, in opposition to an express command, hast thou*
“ *presumptuously ventured to take from the well more than*
“ *one fish at a time?* He then commanded his trembling
“ servant instantly to carry back the two fishes to the
“ well; and throwing himself prostrate upon the floor,
“ he continued in prayer, till *Barius* returning ac-
“ quainted him, that the two fishes, after having been
“ drest, were now in the well, alive, and active, and
“ disporting in the water as usual. *Neotus* then com-
“ missioned him to go again, and catch one fish only,
“ and to dress that for his use: which his order being
“ complied with, no sooner had he tasted of the fish
“ than he was instantly restored to perfect health.”

“ AFTERWARDS it befell, that the oxen belonging to
“ the monastery were stolen; and for want of them the
“ servants

“ servants of the holy monks could not plough their
“ grounds. Then behold! many stags from the adjoining
“ woodlands, forgetting their savage nature, came and
“ offered their necks to the yoke; and continued obediently to perform all the labours necessary for the
“ support of the monastery, until the robbers, who had
“ carried off the oxen, hearing of this miracle, brought
“ them back to *Neotus*, and, expressing their repentance, framed their future lives by his counsel. It is
“ said, that, from that day to the present, these deer,
“ and all that are descended from them, are marked
“ with white, wherever they were touched by the yoke
“ or by the harness.—But this,” says the grave historian, “ as I will not venture positively to affirm, so
“ neither will I presume to deny it, or to doubt of the
“ divine power to perform so great a miracle.”

“ It happened also, that this same servant of heaven,
“ standing in the well in which he was daily wont to
“ repeat

“ repeat the whole psalter throughout, a hind, whom
“ the dogs were pursuing, broke from the wood ad-
“ joining, and running towards him, fell at his feet,
“ nor could it by any means be brought to rise till he
“ had assured it of protection and security. The dogs
“ presently after advancing towards it in full cry were
“ checked and reprov'd by *Neotus*, on which they im-
“ mediately turned tail, and fled hastily away from their
“ prey. The huntsman, beholding this wonder, fell
“ prostrate before the saint, and took upon him the
“ habit of a monk in the priory of *St. Petroc*; in which
“ priory his horn is preserved as a memorial of this ad-
“ venture.”

“ DURING the residence of *Neotus* in this place, his
“ brother *Alfred*, afterwards king of the West Saxons,
“ came to him to intreat his blessing and instruction.
“ *Neotus* readily conferred upon him both; and training
“ him in good learning, and forming his mind to pru-

“ dence and virtue, he corrected the evil dispositions
“ of his youth; and this he did with a degree of
“ freedom and boldness, which by the nearness of his
“ blood he was entitled to exercise. The same *Alfred*,
“ when he came afterwards to the throne, betrayed
“ some symptoms of a proud and tyrannical temper;
“ for which he was sharply reprov'd by our saint, who
“ instructed him in the duties of a sovereign, and fore-
“ told his future humiliation and sufferings, as also
“ his glorious deliverance from them; adding withal,
“ that he himself should shortly go the way of all flesh.
“ He died accordingly soon after in the odour of
“ sanctity at this his monastery of *Guerriristoke*; and
“ the earth that covered his grave, when mixed
“ with any liquid, was sovereign in all disorders both
“ of men and cattle. The history of *Alfred's* trou-
“ bles is well known. When his fortune was at its
“ lowest ebb, *Neotus* his brother appeared to him in
“ a vision, comforting him with the promise that he
“ should

“ should not only overcome his pagan foes, but should
“ likewise convert them and their leader to christianity ;
“ and that in the seventh week after Easter he would
“ again appear to him, and would in person lead him
“ and his troops to victory. This his promise he faith-
“ fully performed ; and on the appointed day he was
“ plainly seen by *Alfred* and all his army leading them
“ against the *Danes*, whom they defeated, and who,
“ with their king *Guthrun*, were prevailed upon to
“ embrace the christian faith.”

“ *Barius*, after this, removed a part of *Neotus's* relics
“ to *Enolvesburi* in the county of *Huntingdon*. *Lewina*,
“ lady of *Enolvesburi*, fearing the incursions of the
“ barbarians, caused them again to be removed from
“ thence to *Croyland*, of the abbey at which place her
“ brother *Orketellus* was superior. It being doubted in
“ after-times whether any relics of this saint were really
“ deposited at *Croyland*, the abbot ordered wax-candles
“ to

“ to be lighted ; and breaking open, with great reve-
“ rence the chest wherein it was reported they lay,
“ there issued from it a most fragrant and delicious
“ smell, and in it were found the crown of the skull,
“ with the bones of the shoulder and breast, and of
“ the hips and shins ; being all that *Lewina* had sent
“ thither. These bones *Henry*, then abbot, removed
“ from the spot where they before were, and placed
“ them under an altar erected in the church of *Croy-*
“ *land* to the honour of *St. Neot*.”

SUCH is the account given by *Capgrave* of *Neotus*.
If he had in truth any share in forming the character of
Alfred, or in inducing him to found or restore the
university of *Oxford*, he was deserving of a better histo-
rian than the monkish panegyrists. *Leland* (18) adds
credit to both these facts : “ many,” he says “ write
“ that he was nearly allied by blood to the great *Alfred*,

(18) *Script. Brit. de Neoto*, c. 113.

“ and

“ and lived in close intimacy with him, and was of
 “ great use and comfort to him during his depreſt
 “ ſtate in the iſle of *Atbelingey*: he is alſo believed to
 “ have induced him to rebuild the Engliſh ſchool at
 “ *Rome*, founded by King *Ina*, and augmented in its
 “ revenues by *Offa*; and from the ſame pious zeal for
 “ learning and religion to have prevailed on him to
 “ found the *new ſchools* at the *ford* of *Iſis*.” Mr. *Hals*,
 in the papers he has left, ſays, that “ *St. Neot*, younger
 “ ſon of *Ethelwolfe*, king of the Weſt Saxons, built
 “ and endowed *Neotius* college in *Oxford*, which was
 “ afterwards pulled down and new built by *William*
 “ *Long*, alias *de Wykeham*, biſhop of *Wincheſter*,
 “ 5 March 1379, and called by him *New College*.”

In the church in *Huntingdonſhire*, dedicated to our
 ſaint, there is a chapel, called *Jeſus Chapel*, which about
 forty years ago was laid open to the church. In it
 were the remains of a monument, ſuppoſed to have

H

“ once

once contained such bones of *St. Neot* as were carried thither from his monastery in Cornwall. A regal crown carved in stone (denoting the royal birth of the person to whose memory the monument was erected) and underneath it the letters OBTHEſOV, are still preserved. The windows of *St. Neot's* church, *Huntingdonshire*, have formerly been painted with figures of saints: the drapery still remains, and is well executed, but the heads are all taken away: whether destroyed by fanatic zeal, or pilfered by antiquarian curiosity, is unknown. In one window there is a crown in painted glass, and in another an archbishop's pall: the former had probably some reference to the patron-saint.

Besides these two churches we meet with one other dedicated to *St. Neot*;—that of *Menbeniot* in Cornwall. In the parish of *Menbeniot* are very large and romantic stone-quarries; and *Mén*, if I mistake not, signified a slate-stone in the Cornu-british.



✂ *Engravings of the window containing the acts
of St. George will shortly be delivered to the
subscribers.*

